

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW, Editor.  
ORIGINAL.

To Rev. CHARLES MILLER, ministering to  
the Baptist Society in Turner, Me.

REV. AND DEAR SIR—I consider it my  
duty to address you on the subject of the  
Sermon you delivered at the dedication of  
the new Meeting-house in Hartford on the  
3d instant. This duty is by no means a  
pleasant one to perform; and did I not con-  
ceive that the cause of truth and the feel-  
ings of many of the proprietors of that  
house, with many others who were present  
on that occasion, actually demanded it,  
I should not trouble you nor the public  
with these remarks.

Rev. Mr. Sewall, you and myself were  
invited by the owners of the above named  
house to attend and take parts in the ded-  
ication of it to God. We accepted the  
invitation and met with them as the repre-  
sentatives of three denominations of Chris-  
tians. The wishes of the people were dis-  
tinctly made known to us before the ser-  
vices at the Temple commenced. As sev-  
eral orders of people had united their  
means and efforts for the erection of a  
house of worship; and as they had from  
the foundation to the top stone, proceeded  
in a spirit of amity and union rarely wit-  
nessed on such occasions, they wished that  
unity, harmony and christian charity  
to be cherished and perpetuated. They  
sincerely hoped that we should indulge in  
no hard or acrimonious feelings towards  
each other or towards any other class or  
denomination of professing christians;—  
that we should make no uncharitable al-  
lusions or insinuations against any denomi-  
nation who had united in this enterprise.

This, the desire of that very friendly and  
christian-like people, you Sir, must have  
known perfectly well. You must also have  
known that it was not only unchristian-like  
but in the highest degree ungentlemanly  
to mal-treat, misrepresent and ridicule any  
other denomination on an occasion like  
the one on which we met. What was re-  
quired of us therefore, was perfectly ob-  
vious; namely, to unite fervently in ded-  
icating or offering up that Bethel of the  
Lord to the great Master of Assemblies;  
humbly beseeching Him to fill it with His  
divine presence and glory; that He would  
there cause his face to shine, and bless the  
people in their humble endeavors to wor-  
ship Him in spirit and in truth. It was  
not expected that the peculiar tenets of a  
sect would be labored and defended in the  
Sermon; much less that misrepresentation  
and Popish anathemas should be uttered  
from the sacred desk. This, every can-  
did man (of whatever name or creed,) will  
say we had no right to expect on that oc-  
casion. Nay, we had a right to expect a  
Sermon the general features of which  
would have been accepted as truth by  
christians of all denominations—and this  
without making any sacrifice of principle,  
or yielding any point of faith on the part  
of the preacher, whatever. A man of your  
talents and biblical knowledge, could easily  
find materials for a discourse of the above  
description, unless he had become habitu-  
ated to a course of detraction, calumny  
and abuse, to that degree, that he was out  
of his element, whenever he was candid  
and ingenuous.

But "disappointments are the common  
lot of man;" and how sadly was I disap-  
pointed, and I assure you dear sir, I was  
not the only one, in listening to your dis-  
course. You had for your text the follow-  
ing words: "In all places where I record  
my name, I will come unto thee, and I will  
bless thee." Exodus xx. 24. The sub-  
ject you divided in the following manner.  
I. What was implied by God's recording  
his name. II. How the name of God  
should be recorded. III. The blessings  
promised in the text. I regret exceedingly  
that you had no notes; for I should at  
the time have endeavored to obtain a copy;  
and I take this opportunity to observe, that  
if you will favor me with a correct copy of  
your discourse, I hereby pledge myself to  
pay you on delivery, four dollars, and I will  
also engage that one thousand copies shall  
be printed free of any expense to you.

I shall at present make no remarks on  
the first head of your discourse, further  
than simply to state that nothing harsh,  
ungenerous or uncharitable was contain-  
ed therein.

Your second proposition was subdivided  
as follows. 1. The name of the Lord  
should be recorded plainly, simply, in a  
manner to be comprehended and under-  
stood by the people. You very justly re-  
marked that "unless a preacher come  
down to the capacity of his hearers in the  
declaration of important truths, he might  
as well speak in an unknown tongue; he  
would be a barbarian to the people, and  
they barbarians unto him." 2. Boldly.—  
That a preacher of Jesus Christ should  
not cringe at opposition or persecution;  
that he should not suffer himself to be  
turned aside from his duty by any obsta-  
cles thrown in his way; but boldly preach  
Christ and him crucified. 3. Faithfully.  
You descanted somewhat largely upon  
the necessity of faithfulness in a christian  
minister; he should not shun to declare  
the whole counsel of God. To him was  
committed the word of the Lord, and it  
was his duty faithfully to declare it. To

enforce this part of your subject you quoted  
Jer. xxiii. 28. "The prophet that hath a  
dream, let him tell a dream; and he that  
hath my word, let him speak my word faith-  
fully; What is the chaff to the wheat? saith  
the Lord."

You observed, that a preacher should  
never pass off his dreams for divine truth or  
the word of the Lord. He might have  
dreams; he was liable to have them, and  
there was no particular harm in relating  
them on proper occasions; provided they  
were not told as the word of the Lord.—  
All this sounded very well, and was un-  
doubtedly acceded to by every person  
present who understood it. But you gave  
some examples of dreaming, which aston-  
ished me and others very much; and un-  
less I am egregiously mistaken, gave of-  
fense to very many; as it could not be ta-  
ken in any other light, than that of mis-  
representation and clerical abuse.

You accused all those preachers who  
deny the deity of Jesus Christ, of sup-  
porting their sentiments by dreams. "For  
instance," said you—at the same time  
raising your voice as though you had some-  
thing of great importance to communi-  
cate.—"For instance; If a preacher dreams  
that Jesus Christ is not the true God, let  
him tell it as a dream, but let him not from  
the sacred desk declare it as the word of  
God." Now Sir, let me ask you if you  
consider this fair, candid and christian-  
like?

Did you ever read the following precept  
of Jesus to his disciples?—"All things  
whatsoever ye would that men should do  
unto you, do ye even so unto them, for this  
is the law and the prophets." If so, did  
you reduce it to practice in making this  
thrust at Unitarians? Sir, lay your hand  
on your heart and answer these questions  
before God. Suppose an Unitarian di-  
vine had denounced the whole body of  
Trinitarians as a set of 'dreamers' because  
they maintained that Jesus Christ was  
what he never claimed to be, the Supreme  
God! Would this be generous? would it  
be considered by a candid public as treat-  
ing his opposers with civility and common  
respect? You furthermore stated, that if  
Jesus Christ was but a man, though the  
best man that ever visited our earth, his  
blood would be of no avail in cleansing  
from sin. He could not be called the  
Lamb of God who taketh away the sin of  
the world. That there could have been  
no infinite sacrifice for our sins. Hence  
you observed that this doctrine (the Trini-  
ty) was the bread of life to every Chris-  
tian—they hung upon it as their only hope  
of heaven,—as their all in time and eter-  
nity.

Now Sir, I am disposed to ask you can-  
didly, What more than a human sacrifice  
do you discover on your own theory? Did  
any thing more than the human nature of  
Jesus suffer in the flesh, and die on the  
cross? Did the Almighty God suffer death  
at the hands of wicked men? This you  
will not pretend. Then again I ask, what  
have you but a human sacrifice on your  
own principles? If you can discover any  
thing more than a human sacrifice where  
nothing but humanity suffers, I acknowledge  
you to be a person of superior sagacity.

But to return to the subject of dreaming.  
I have had many remarkable dreams since  
my remembrance, some of which I have  
related; I profess likewise to be an Unit-  
arian, at least so far as to believe in the  
supremacy of the Father, and the subor-  
dination of the Son; but this doctrine was  
never communicated to me in a dream;  
neither have I ever related a dream in its  
defence. Walker, in his dictionary, de-  
fines a dream "the thoughts of a sleeping  
man." To have a dream, is therefore to  
have the representation of something in  
our sleep. Was the Son of God locked  
in the arms of sleep, was he "dreaming"  
when he said "My doctrine is not mine but  
his that sent me." John vii. 16, 17;—  
or when he said—"As my Father hath  
taught me, I speak these things." John  
viii. 28;—or when he said—"For I came  
down from heaven, not to do mine own will,  
but the will of him that sent me." John  
vi. 38, or when he said—"As the Father  
hath life in himself, so hath he given to the  
Son to have life in himself." John v. 26;  
or when he affirms—"I can of mine own  
self do nothing." John v. 30. When our  
Saviour implored that, if it were possible  
the bitter cup might pass from him, adding,  
"nevertheless, not as I will, but as thou  
wilt;" was he but relating dreams? No,  
my dear Sir, these were not dreams, but  
solemn realities, spoken by the Saviour of  
the world in the full and perfect exercise  
of all his faculties; yea they are realities  
that will stand forever. Neither were the  
ancient apostles under the influence of  
dreams, when they testified that "the Fa-  
ther sent the Son to be the Saviour of the  
world." St. Paul testifies that "God al-  
so hath highly exalted him and given him  
a name which is above every name; that  
at the name of Jesus every knee should  
bow; of things in heaven and things in  
earth, and things under the earth; and that  
every tongue should confess, that Jesus  
Christ is Lord to the glory of God the Fa-  
ther." Phil. ii. 9, 10, 11. Peter, imme-  
diately after being filled with the Holy  
Spirit on the day of Pentecost, thus ad-  
dressed the Jews: "Ye men of Israel, hear  
these words: Jesus of Nazareth, a man  
approved of God, among you by mir-  
acles and wonders and signs, which God

did by him in the midst of you, as ye your-  
selves also know; him being delivered by  
the determinate counsel and foreknowl-  
edge of God, ye have taken, and by wicked  
hands have crucified and slain; whom  
God hath raised up." Acts ii. 22—24.—  
I might proceed to a great length in mul-  
tiplying quotations from the writers of the  
New Testament, showing clearly that to  
them there was one God even the Father;  
and one Lord Jesus Christ—the Son of  
God.

Sir, the day has gone by in the which  
the bare assertion of any man was taken as  
evidence of divine truth; people are be-  
ginning to think, to speak and to act for  
themselves; and wherever this is the case  
the reign of priestcraft is short. The  
Scriptures are put into the hands of the  
common people among us, and they do  
read them. They search them daily, like  
the Bereans of old to learn the doctrines  
they teach. Thousands there are in our  
highly privileged country, (and their num-  
ber is fast increasing,) who acknowledge  
—"One Lord, one faith, one baptism, One  
God and Father of all, who is above all, and  
through all and in you all." Eph. iv. 5, 6.

For learning, biblical science and piety,  
the Unitarian clergy stand deservedly high;  
yea, I venture to affirm that they would  
not suffer by a comparison with an equal  
number of divines of the Trinitarian faith.  
I know not on what principles you will at-  
tempt to justify this unprovoked attack  
on a body of christians thus respectable,  
and in many respects entitled to the thanks  
of the literary world. You really seemed  
to consider no minister "faithful" who did  
not adopt your views of the Trinity! and  
perhaps you thought yourself advancing  
the glory of God by dealing out this abuse.  
So perhaps thought John Calvin, when he  
caused Michael Servetus to be burned by a  
slow fire on account of this same heresy.  
Sir, there is hardly any cruelty which  
enthusiasts, bigots and fanatics, have not  
practiced "for the glory of God and the  
good of souls." The same spirit may be  
in exercise now; but thank God, the whole-  
some laws of our beloved country will not  
permit the scenes of the 16th century to  
be repeated. To all who possess this spirit  
and disposition, our Saviour would say as  
he did to his disciples who wished to call  
down fire from heaven to consume the Sa-  
maritans,—"Ye know not what manner of  
spirit ye are of."

Again—you observed—"If a preacher  
dreams that there will be no distinction  
between the righteous and the wicked;  
that it will be well with all mankind in eter-  
nity; let him tell it as a dream; but let him  
beware how he declares this sentiment as  
the word of God." Here you undoubtedly  
aimed your artillery at the Universalists.  
But I am happy in being able to  
inform you, that your shot did not take ef-  
fect; that the arrows sent forth from your  
quiver, dipped in the gall of Calvinism, fell  
harmless at their feet. They look forward  
to the time when sin shall be exterminated  
from the universe, death be destroyed and  
all men who die in Adam shall be made  
alive in Christ; when "there shall be no  
more death, neither sorrow, nor crying;  
nor yet any more pain, for the former  
things are passed away."

This glorious result of the Redeemer's  
mission, Universalists believe will be real-  
ized by a ransom world when "death is  
swallowed up in victory." In confirma-  
tion of your doctrine of an eternal separa-  
tion, you brought forward the parable of  
the Sheep and Goats, and with peculiar  
emphasis repeated the following words:  
"Depart from me ye cursed into everlast-  
ing fire, prepared for the devil and his an-  
gels." "These shall go away into everlast-  
ing punishment, but the righteous into life  
eternal." Universalists understand  
these denunciations as referring to the  
unbelieving Jews; and that the whole of  
this parable is applicable to events in this  
world and no other. Furthermore, they  
believe the rewards and punishments here  
spoken of are meted out according to  
works, that eternal life in a future state of  
existence is the free gift of God unto all  
for whom Jesus tasted death.

Next follows, in your discourse, a piece  
of unpardonable misrepresentation or gross  
ignorance. You represented the same  
class of preachers as holding that morality  
was all that was necessary for man's hap-  
piness;—that if men would live good moral  
lives there would be no danger; all would  
terminate in happiness and glory. You  
quoted the language of the Saviour to his  
disciples against this error. "Except your  
righteousness shall exceed the righteous-  
ness of the Scribes and Pharisees, ye can  
in no wise enter into the kingdom of hea-  
ven." You ought to have known, sir, that  
no Universalist nor Arminian holds to be-  
ing saved in a future world on the ground  
of his works or his own righteousness.—  
You are welcome therefore to all the sat-  
isfaction you enjoy in throwing such harm-  
less clubs. You are entitled however to  
my sincere thanks for informing the peo-  
ple that Universalists and Unitarians, &c.  
urge the necessity of morality. I hope  
they may always hold it up as being "good  
and profitable unto men;" and that their  
lives may be a practical comment upon  
their sincerity;—that they may never de-  
cry it by calling it dangerous for men to  
pursue.—By the way, I wish to ask you  
how much righteousness is necessary in  
order that it may "exceed that of the Scribes

and Pharisees?" Unless you have a high-  
er opinion of ancient or even modern Phar-  
isees, than I have, you will say, not much.  
The quotation you made therefore, against  
salvation by morality, utterly fails you.  
For aught I can discover men may have a  
righteousness which shall vastly exceed  
that, and so finally be admitted "into the  
kingdom of heaven." But as I do not de-  
pend on this principle for my own eternal  
life, and that of my fellow beings, I shall  
not urge it.

But what surprised me more than any  
thing from your lips, was, the exultation  
you appeared to enjoy in contemplating  
the final separation of the human family  
at the day of judgment, when the wicked,  
especially unfaithful (anti-Calvinistic)  
ministers should be driven away from the  
presence of an angry God to the regions  
of eternal despair. You endeavored to  
draw aside the curtain, and to exhibit this  
grand and terrific scene with all the gloom  
and certainty of a solemn reality. The  
"finally impenitent," (a phrase by the way  
not found in the Bible,) you represented  
as pleading in extenuation of their guilt  
and awful doom, that such and such un-  
faithful ministers (pointing at them with  
his finger,) were accessory to their unal-  
terable doom because they did not "in  
yonder world" warn them to flee from the  
wrath to come. They neglected to inform  
them of an "eternal state of misery in the  
eternal world." The unfaithful minister,  
stung with anguish indescribable, and  
self condemned, hears his sentence, and  
is driven forth to the dismal regions of the  
damned, having upon his forehead the in-  
scription, in characters which stand out  
in bold relief. "THE BLOOD OF SOULS,  
THE BLOOD OF SOULS!" In view of this  
awful scene, the righteous, (those who  
were chosen in Christ before the founda-  
tion of the world unto eternal glory, and  
who, many of them, despised "morality"  
while on earth,) were prepared to shout  
Hallelujahs to a triune God for his distin-  
guishing grace in saving them, though no  
better by nature than those who perish in  
ceaseless flames! Now all this, friend  
Miller, was done for mere effect. I cannot  
persuade myself that you seriously believe  
any such thing. I will not however, pass  
judgment upon you. If the preaching of  
such dreams constitutes a faithful minister  
of Jesus Christ, I acknowledge myself to  
be an unfaithful minister; for I preach no  
such sentiments; neither do I believe  
them. And here I would ask you, dear  
sir, if this is the doctrine of the Bible, why  
have we no specimens of such preach-  
ing in the New Testament? Why have  
we not some such descriptions of the separa-  
tion of the righteous and the wicked  
in the Bible? Why, in all the charges  
given to ministers by Christ and his apos-  
tles, have we no command to be faithful  
in preaching eternal misery? Why have  
we no account of the formidable inscrip-  
tion on the forehead of those who do not  
preach this doctrine, which you so accu-  
rately described? Sir, I am led to reject  
these things altogether because I find  
nothing of them in the Scriptures. My  
Lord and Master will never pronounce me  
unfaithful because I do not preach what  
he has not commanded; neither will he  
give me the credit of being faithful for  
making additions to his commands.

But I must pass to notice your 4th sub-  
division of the second proposition.

Fourthly—The name of the Lord should  
be recorded with proper discrimination.  
In almost all congregations there were  
some saints and some sinners. There  
were also christians in different situations;  
some young converts, just passed from  
death unto life; some who had lost their  
first love, having forsaken their duties,  
drunk in the spirit of the world, and were  
therefore, in a backslidden state; others  
who had lost their confidence in the Re-  
deemer, and were bowed down through  
manifold temptations; and others again,  
who sustained the character of men, be-  
ing strong in the faith of the gospel.—  
These several classes should be dealt  
with by the faithful minister according to  
their characters, wants and necessities.  
Milk for babes, earnest persuasion for the  
backsliders, the promises for the tried and  
tempted, and meat, or sound doctrine, for  
those who were strong in the faith. So  
far you were undoubtedly correct; but  
when you come to say, "that all the prom-  
ises should be made to the righteous,  
and all the threatenings to the wicked," I  
confess it did not appear to me to be so  
consistent with the sacred oracles. That  
I perfectly understood you, I am very con-  
fident from the fact that you accused others  
of neglecting to make this proper dis-  
crimination. Nay, you went so far, if my  
memory serves me, as to say, that some  
were in the habit of applying the promises  
indiscriminately to all men. Here again,  
you probably intended to bring your guns  
to bear against Universalists. But, sir,  
in respect to them, this is a species of mis-  
representation which I hope you will not  
again repeat.

Universalists in their preaching, (and I  
state this for your information, as I sup-  
pose you never heard one preach,) uni-  
formly declare in the language of inspira-  
tion, that "there is no peace to the wicked."  
That the way of the transgressor is  
hard; that the way of wisdom is a way of  
pleasantness, and that all her paths are  
peace; that without holiness no man shall

see the Lord; yea, that every man shall  
be rewarded according to his works, and  
that with God there is no respect of per-  
sons. In their preaching therefore, they  
make all the discrimination which the Bi-  
ble authorises them to make. A full, fin-  
ished and perfect salvation they proclaim  
to sinners; because the Bible thus reveals  
it: "This is a faithful saying, and worthy  
of all acceptance, that Christ Jesus came  
into the world to save sinners of whom I  
am chief." 1 Tim. i. 15. "Therefore,  
as by the offence of one, judgment came  
upon all men to condemnation; even so  
by the righteousness of one the free gift  
came upon all men unto justification of  
life." Rom. v. 18. Something besides  
curses, therefore, should be preached to  
sinners. The gospel is to be declared in  
all its purity to the whole world, and con-  
sequently to sinners. The gospel is "good  
tidings of great joy which shall be to all  
people." Luke ii. 10. By attending to  
a fact, which must be notorious to you, sir,  
you will easily discover that your method  
of preaching has been productive of much  
real harm. The fact to which I allude is  
this, that thousands of people whose ears  
have been stunned by the anathemas of  
preachers, and who are told that no prom-  
ise belongs to them, are induced to make  
a profession of religion and join the church  
to shield themselves from the wrath of  
God and the denunciations of their minis-  
ters. That this is a fact, I presume sir,  
you will not deny; and it appears to me  
you will cease to wonder that it is the case  
when you reflect on the method which for  
ages has been adopted by the clergy, of  
heaping all the curses contained in the Bi-  
ble and tenfold more on the devoted heads  
of those who are out of the pale of the  
christian church. When a person is thus  
induced to profess religion, and joins a  
church which is represented as being  
walled around with bulwarks of salvation,  
let his internal feelings be what they may,  
he feels himself as safe as did the Roman  
Catholic thief when he thrust his finger  
into the key-hole of the church.

Fifthly—Your 5th subdivision was, that  
the name of the Lord should be recorded  
affectionately. On this part of your dis-  
course I shall be brief. Never was any  
thing more true, than that a minister should  
with the warmest affection, the most ar-  
dent love, preach the gospel of the grace  
of God. His whole soul should be warm-  
ed and animated by the excellency and  
glory of this theme. He should reprove,  
rebuke, exhort with all long suffering and  
doctrine; he should endeavour to copy the  
spirit and temper of his great Master, who  
breathed nothing but pure, uncontaminat-  
ed love to all mankind.

But he should never lose sight of the  
love of God. He should never tell the  
people how much he loves them, and how  
much he is willing to endure and suffer for  
them, and at the same time preach the  
hated or wrath of the great Fountain of  
boundless Love. There is nothing that  
will melt the heart like love; when we see  
it exhibited in man, especially in the min-  
ister of Christ, we take knowledge of him  
that he has been with Jesus; we feel its  
influence in our hearts; in short, we feel  
an interest in that man's welfare, a confi-  
dence in him which creates a sacred bond  
of union that death alone can dissolve.—  
But when we behold it in our God; when  
we view and feel him to be the inexhaust-  
ible fountain of Love, who fills immensi-  
tly; when we realize that his love beams  
forth every where "in the void waste as  
in the city full;" and that nothing can  
abate its ardour, nor stay its almighty  
course; that to endless ages it is the same  
in its nature and operations, our whole  
souls are prostrated in adoration and  
praise. This is the true foundation of all  
rational religion and hope to mankind.  
"We love him because he first loved us."  
The faithful minister, therefore, teaches  
his hearers that "God is love." He feels  
the sweet influences of this love shed  
abroad in his breast, and affectionately  
commends it to his congregation.

Sir, when you informed us that you was  
"willing to stand before that people and  
preach until you sunk down in that sacred  
desk with fatigue," did you mean to preach  
the love of God, or your own love? I was  
led to conclude the latter, as your only  
object appeared to be to save the people  
from the wrath of God. There might have  
been some present, greatly moved by the  
gratuitous assurance of your affection for  
them; but very few could have been con-  
vinced from your preaching, of the infinite  
love of the eternal God. If my God loves  
me as well as you assured sinners you loved  
them, then am I safe in his hands; for  
He is infinite in wisdom and almighty in  
power.

I shall say no more on your remarks on  
the 6th and last subdivision than barely to  
state it, and observe, that they were of a  
piece with the foregoing. Sixthly—The  
name of the Lord should be recorded un-  
der an awful sense of accountability.

Thirdly—The blessings promised in the  
text. In bringing these blessings to view,  
there was something so exclusive, partial  
and narrow contracted, that I thought at  
the time I should hear as much liberality  
in listening to a Jew, or even a Mahome-  
dan. I will give you the credit however,  
of being consistent in this part of your dis-  
course with those parts on which I have  
remarked particularly.



I appeal to that candid and friendly audience for the correctness of my statement, when I say you never hinted at those blessings which were promised unto Abram, continued to Isaac, and confirmed unto Jacob, (viz.) "that in Christ, the seed of Abraham, all nations and families of the earth shall be blessed."

Sir, I have written these strictures on your Sermon under the influence of the most perfect friendship; and if I know my heart I would injure you in no way whatever. I felt called upon as an advocate of the truth as it is in Jesus, to expose to the public as well as to point out to you, what I conceive at least to be your imprudence, in making this unprecedented attack on other denominations. You may think me severe, but the Lord reward me according to my sincerity, and that friendship I feel for you and all men. Thus I have Plainly, Boldly, Faithfully, with Proper discrimination, Affectionately, and with an Awful sense of accountability, remarked upon your *Dedication Sermon*. May God enable you to read with candour, and with profit to yourself and to those to whom you minister.

With sentiments of respect, I am your obedient servant,  
GEORGE BATES

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, MARCH 26.

### WILLIAM LAW, A UNIVERSALIST.

The editor of the New-Hampshire Observer endeavours to *ridicule*, the statement, that the celebrated WILLIAM LAW, author of the *Serious Call*, was a Universalist, and that Dr. Watts, Dr. Doddridge, and Dr. Young had doubts as to the eternity of the punishment of the wicked. He does not indeed venture, in so many words, to "deny" the above statement, though by his swaggering manner of speaking on the subject, he would, if possible, make his readers believe it is both absurd and untrue. "Facts are stubborn things," unacceptable as they may be to the Observer editor and as unwilling as he may be that they should appear in the columns of his paper. That Law, in the latter part of his life, was a Universalist, is a fact which has long been known, and one that no person acquainted with his biography will presume to deny. But as the editor of the Observer has attempted to ridicule this truth, and in this way to call it in question, we deem it a duty to present, in *Law's own words*, the evidence to the point, which that editor is requested to observe and then make the best of it he can. In the xii. letter of "Law's Collection of Letters," the edition of which was published in London in 1762, Law, writing in answer to a friend, says:

"You tell me that you cannot help thinking with Mr. S. (Stonehouse, probably) 'that all partial systems of salvation are greatly derogatory to the goodness of God, but that you would say this to very few but myself.' But, dear soul, why should you say this to me? I have, without any scruple, openly declared to all the world, that from eternity to eternity nothing can come from God but mere infinite love. In how many ways have I proved and asserted, that there neither is nor can be any wrath or partiality in God; but that every creature must have all that happiness which the infinite love and power of God can help it to." "It is my capital doctrine that God is all love, and merely a will to all goodness; that he must eternally will that to the creature which he willed at the creation." "As for the purification of all human nature, I fully believe it, either in this world, or some after ages. And as to that of angels, if it is possible, I am glad of it, and also sure enough, that it will then come to pass."

These are Law's own words. Southey, in his life of Wesley, testifies of Law as follows:

"Upon his system, all beings will finally be happy. He utterly rejected the doctrine of Attonement, and ridiculed the supposition, that the offended justice of the One Perfect Supreme Being requires any satisfaction," &c.

After this, we trust the editor of the Observer will be satisfied, that what he attempted to ridicule as false and absurd, is nevertheless true. But our mentioning the fact that Br. Whittemore, in his *Modern History of Universalism*, had made it evident that even Watts, Doddridge, and Young, author of the *Night Thoughts*, had expressed doubts as to the truth of endless misery, has greatly disconcerted that gentleman. Grating as the sound may be to his ears, we will copy from the History a few of the extracts which the author has inserted in his work, in proof of this statement.

In one of Watts' Sermons, published in his "World to come," that divine expresses his doubts as to the endless continuance of the wicked in hell, as follows:

"I cannot think that a God of perfect equity and rich mercy will continue such a creature under his vengeance, but rather that the perfections of God will contrive a way for escape," &c.

Again, in the same work he says:

"Nor do I think we ought usually, when we speak concerning creatures, to affirm positively, that their existence shall be equal to that of the blessed God, especially with regard to the duration of their punishment."

So much for Dr. Watts. And now for Dr. Doddridge. In the 163 proposition of his *Theological Lectures*, when speaking on the subject of endless punishment, he asserts:

"We cannot pretend to decide *a priori*, or previous to the event, so far as to say, that the punishments of hell must and will certainly be eternal."

Neither did he think it proper to say positively, that they would terminate. He was in doubt on the subject.

In relation to Doddridge Br. Whittemore justly remarks: "No one who looked on Universalism as a false and dangerous doctrine, could have enjoyed the ecstatic pleasure felt by Dr. Doddridge, on the reception of the letter containing the following extracts, from his friend, Mr. J. Barker."

"Yet it is so, we read it in the book of God, that word of truth and gospel of our salvation, that as in Adam all die, even so in Christ shall all be made alive. \*\*\*\*\* Yes, Doddridge, it is so. The fruit of our Redeemer's sufferings and victory is the entire and eternal destruction of sin and death. And is it not a glorious destruction? a most blessed ruin? No enemy so formidable, no tyranny so bitter, no fetters so heavy and galling, no prison so dark and dismal, but they are vanquished and disarmed; the unerring dart is blunted and broken, the prison pulled down and raised. Our Lord has risen as the first fruits of them that slept."

At the time of the reception of this letter, Dr. Doddridge was very dangerously ill; and

it is said by his biographer, that "the friendship expressed in it, and the divine consolations which it administered, so deeply affected him, that there was reason to be apprehensive, that his tender frame would have sunk under the emotions of his gratitude and joy." *Mod. Hist. Univ.* p. 116.

The evidence which the author of the History has produced to show that Dr. Young entertained doubts as to the strict truth of the doctrine of endless punishment, is to long for us to insert here. It consists of quotations from his poetic works, an extract from his *Moral Letters*, and a copy of one of his letters in his Correspondence with Samuel Richardson, in which, as in some other instances, he strongly recommended works devoted to the defence of Universalism, professing for himself to have obtained "great satisfaction" from the reading of them.

The editor of the Observer says Law, Watts, Doddridge and Young are claimed by Mr. Whittemore as Universalists. This is not true as it relates to the three last. As for Mr. Law, he was, on the authority of himself, a Universalist. That editor evidently has not read or seen the History. His information concerning it we have reason to believe was obtained from what we said in noticing the work a few weeks since; but we did not represent Mr. W. as claiming Watts, Doddridge and Young as Universalists. We represented him as asserting, and maintaining the assertion, that they had doubts as to the truth of endless misery. What we have quoted and observed above, we think must satisfy every one that *such was the fact*. The Observer thinks the mentioning these facts is done to bolster up the heresy of Universalism. Facts are facts, and they speak for themselves; let them help or injure whom they may. But we do not believe they were mentioned to give any improper consequence to Universalism. Orthodoxy has too long been bolstered up by names which had no real connexion with it; and it is high time the world knew how much it has been imposed upon in this respect. Universalism, more than any other system of religion, relies upon the Bible for its authority. It asks not the aid or sanction of great names—there is one name that is enough for it, and that is the name of Jesus in which every knee shall bow and who shall save his people—those, whom the Father gave him and for whom he gave himself a ransom—all men, from their sins.

### PRACTICAL INFLUENCES.

To illustrate the "Practical influence of Universalism," a story is told in the *Pastor's Journal* and copied into the last N. H. *Observer*, about a Mr. P. (it is certainly as much as P.) of the town of R. somewhere in creation, who was a very learned and distinguished Universalist for forty years or more. As is always the case with Universalists, this learned, rich and influential man, to show the strength and sincerity of his faith in the doctrine of Universal grace, was violently opposed to Christians and Christianity, a bitter enemy to religion or righteousness, very intemperate in his habits and blasphemously profane in his language, &c. One day he died,—and, how could it be otherwise with a Universalist? He died drunk; and that was the end of him.

We fear there is a small mistake or two in this "narrative;" not as it relates to the name of the man or of the town where he lived, got drunk and died; for this part of the story is always true; but as it relates to the particular individual who is made the hero of the story. We strongly suspect this Mr. P. was a Mr. P. a deacon in a Calvinistic church in R. whom we found one rainy day a few summers since lying in a gutter dead drunk on his back. He did not die then, however; for though he had said much when his tongue was capable of utterance about the licentious tendency of our faith, he heretically took him out of the gutter and conveyed him to an inn, where he recovered in the course of half a score of hours. This may have been the man to whom the story in the *Pastor's Journal* relates, or it may not; it may, as he was afterwards found dead, having frozen to death on the hay loft, where he had stolen away intoxicated to pass a cold night in the following winter. The editor of the *Observer* should copy these facts and head them "Practical influence of Orthodoxy."

### UNIVERSALIST ACADEMY.

The attention of our friends is invited to an advertisement on the next page, headed "School for Universalists." The establishment of a Seminary in our order in which no undue measures shall be taken in a sectarian point of view to influence the minds of youth on the subject of religion, we have long regarded as a desideratum; and now that one is proposed which will be eligibly located, we do hope our friends throughout New England will come forward and liberally aid in the establishment of it. Our brethren in Maine are not so remotely situated from the place where the Seminary is to be established as not to feel a lively interest in its success. We shall become a subscriber according to the terms proposed, and feel a confidence that many others of our ministering and lay brethren in Maine will do the same.

### DEDICATION.

The Universalist Chapel in Utica, N. Y. was dedicated to the service of the one living and true God on Thursday the 18th inst. Sermon by Dr. Stephen R. Smith.

### TRINITARIAN UNIVERSALISM IN CHARLESTON, S. C.

In the Charleston (S. C.) Courier of the 23d ult. we notice the following advertisement in one of the advertising columns. By it, two facts seem to appear, of which we have not been otherwise apprized,—one, that a Trinitarian Universalist Church exists in Charleston; and the other, that a book explanatory of the doctrines of that Church has recently been published in that place. What the merits of this new work may be, we are unable to say. If our friend A. V. C. in that city would obtain a copy of the work, and when he returns to Maine, bring it to us, we should feel under obligations to him.

### THE EVANGELIST'S MANUAL.

Or Guide to Trinitarian Universalists, containing articles explanatory of the doctrines, tenets and faith of the Associates of the Primitive Apostolic Church of Trinitarian Universalists in the city of Charleston, S. C.; to which is prefixed five introductory Sections, and the Articles of the Church, with an Appeal to the Christian world, &c. "Behold I bring you good tidings of great joy, which shall be to all people."—Luke 24, 10. January 14. S. BABCOCK & CO.

### NEW YORK AMULET.

The more we see of this paper, the better we like it. Our literary friends—and especially the ladies—if they desire a useful and interesting paper, will not do better than to subscribe for the *Amulet*. It is pub-

lished once a fortnight by Br. T. Fisk in New York, at only one dollar per year. It is in the quarto form, and one of the neatest publications in America.

### CONSISTENCY.

A writer in the American Commentator—a Boston paper—after mentioning that a circular has been sent out signed by the members of Mr. Beecher's Society, setting forth the rights of the Georgia Indians and making great professions in favor of the Constitutional maxims, that "all men [black or white] are born free and equal"—that "it is the right as well as the duty of all men in society, publicly and at stated seasons to worship the Supreme Being," makes the following statement. It will show how much easier it is for some people to preach than to practice.

We shall not however, enlarge on this subject, our object is to call the attention of the signers of the circular to their own acts, to a scene in their own Sanctuary—to a performance by their own fraternity. Under the guaranty of the constitution and laws, one of the most respectable colored men of the city, bought a pew in the Park street meeting-house, paid for it with his honestly acquired money, and intended to use it, as it was "his duty to worship the SUPREME BEING publicly, and at stated times." This pew he occupied one Sunday in listening to the word of eternal life from the eloquent lips of that gifted and orthodox divine, the Rev. Mr. Beecher. The simple exercise of this "unalienable right," says the performance of this imperative duty of worshipping the Supreme Being publicly, gave great offence to those meek Christians who were born equally free, and no more equally free than the negro; for, says our bill of rights, "all men are born free and equal;" we say this enjoyment and use of their property gave great offence to the white members of the congregation. The letter of the law gave them no remedy—the spirit of the law both human and divine, was against them—their own creed and professions were in favor of the negro, yet in defiance of all these, on the last Sunday they forcibly prevented the negro from occupying the pew. They, even, to give the appearance of authority which they did not possess to their proceeding, used a constable for the purpose—all law—all right—all justice—all decency of appearance were trampled under foot in depriving the negro of his right—the use of his property, legally and honestly acquired—and the sole pretext for this outrage upon the law and their own professions, was, that in practice they could not recognize the equality which the bill of rights proclaims, which Christianity ordains, and which they wish to impose on our southern brethren.

Before seeking in distant lands evils to correct, oppression to relieve, and injustice to destroy, would it not be well to correct ourselves—to begin the work of regeneration at home?

There is no Christian meekness in turning the poor negro from the house of God—of depriving him of the word of life. Do we not spend millions for missionaries to convert the Negro—the Hindoo and the Indian—and is it right to spurn them—for us poor mortals to spurn them, when they seek with us the bread of life at the throne of God? Forbid it Christianity! forbid it justice! forbid it consistency! Will not the negro be as well received in Abraham's bosom as the white? And will he not be as agreeable a companion there as Lazarus, who was stricken with disease, and offensive from his sores? Christian brethren, let me conjure you by all the precepts of our holy religion—by all the hopes of Heaven, to correct and purify yourselves—to do justice to the Negro and the Indian men—to pluck the beam, aye the big beam from your own eyes before you point out the mote in the eye of your southern brethren.

### IMPARTIALITY.

### ORIGINAL COMMUNICATIONS.

#### [For the Christian Intelligencer.]

#### THE SCRIPTURES—NO. 2.

By what authority are we to consider the Bible as the record of infallible truth? By what authority do we receive the various books which compose the Bible as canonical?

These are questions which have often arisen in the minds of many. In answer to the first of them, we say, that we must receive the Bible as the record of infallible truth, either 1. Because we are authoritatively told that we must by our spiritual rulers, or 2. Because we are convinced from candid examination that such are its contents. In answer to the second, we say, that every person must judge for himself as to the truth or falsehood of every book which is comprised in the volume called the Bible; or, he must take it upon trust, without examination, and believe them because he is required to do it by his spiritual fathers.

A council of men have, out of a number of books which claimed divine authority, declared that the books that now constitute the volume called the Bible, are to be relied upon; while those which they rejected have either no claim, or at least a doubtful one, to be of divine authority.

The council which made this selection were men like ourselves, liable to judge erroneously; and therefore, we are not by any means bound by their decision; though we are bound to treat their opinion with deference, as they had a better opportunity perhaps than many of us to examine the evidence upon which these books rested. But we are at the same liberty to reject any book which they pronounced canonical, upon proper evidence of its want of authenticity, that they were to reject those which compose the apocrypha, and those which were entirely cast aside; and we are at equal liberty to receive any book which they have rejected; and, if the evidence will admit of it, to consider it of equal value and importance with many, or any, of those which were admitted by those who composed the canon.

Had God Almighty made the selection, and commanded us to receive all the books which compose the volume called the Bible as a rule of faith and practice, then we should have been bound imperatively by this rule. But as he did not, but has left this to the judgment of human reason; and as the selection was made by men liable to err, and who sometimes supposed it their interest to deceive, it is our duty to examine the subject for ourselves and to judge for ourselves—and while we have no right to reject any book as spurious without proper evidence; so, on the other hand, we are not bound to consider any part of it as sacred, without evidence, neither are we to reject any part of the Bible because we cannot understand it; but if we can be made to understand, that it is not of divine authority, then we are in duty bound to reject it. The school boy has no right to reject any part of his arithmetic or his gram-

mar because he cannot understand it. But if he can be made to understand, that by going through many editions, errors have crept into either, then he is bound to reject, not his grammar, or his arithmetic, but the errors which they may contain. If he can be made to understand, that the persons who compiled these books have adopted a false rule, then he is bound to reject it. And if we can be made to understand, that the men who compiled the Bible and gathered the several books into one volume, have received a book which is not genuine we are bound to reject it.

We do not say, that they are not all genuine. But if we can learn from good evidence that any one of them is not entitled to the place which it holds in the sacred canon, we should no longer make it a rule of faith and practice.

2. In viewing the Bible, we are not to look upon it as a perfect whole, which must stand or fall with any separate part; or that the truth or falsehood of the whole depends upon the supposed truth or falsehood of any individual part; but every book which it contains must be judged by its own merit or demerit.

If, for instance, every word in the book of Genesis was false and could be proved false, it would afford no evidence that the rest of the Bible was not true. If Genesis were untrue, this could not, to an independent mind, affect the book of Revelation; or if it could be proved that the gospel according to St. Matthew was spurious, this would be no argument against the correctness of Luke. Every book in the Bible has a separate claim upon our faith, which by no means affects the credibility of any preceding or succeeding book. Their being bound up between two covers and labelled on the back "The Holy Bible," makes them neither true nor false. Nor do the sneers of scepticism or the ravings of infidelity, or the raving of the fanatic, or the idle visions of the enthusiast, in the least concern the evidence of their truth. The evidences of the truth of the writings of the Old and New Testament, rest upon an authority which has nothing to do with either. It is entirely independent of all these things,—and no reflecting mind will reject them because of the scoffs of the profane, or because the visionary pretends to derive his wild and irrational hypotheses from this source.

#### [For the Christian Intelligencer.]

#### SHORT SERMONS—NO. 13.

TEXT. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."—Hebrews vii. 4.

This great man was Melchisedec, priest of the most high God. He was, likewise, king of Salem, and brought forth bread and wine, to refresh Abraham and his servants when they returned from the slaughter of Chedor-lomer, and of the kings that were with him. He blessed Abraham, and the most high God, who gave him success against his enemies, who had taken his brother's son, Lot. The four kings whom Abraham and his confederates conquered were possessed, doubtless, of rich spoils. For they had smitten besides the five kings of the valley of Siddim six other nations, on their campaign, and taken possession of their property. All this spoil fell into the hands of Abraham and his servants. That part which belonged to the king of Sodom, Abraham generously restored, and took nothing for his trouble, except the portion which belonged to his neighbors who accompanied him to the battle.

Abraham did not neglect the priest of the most high God, but gave him a tenth of all the spoils. What son of Abraham, by faith in Christ Jesus, now follows the example of this ancient friend of God?

As Abraham received all his riches from God, he was disposed to honor the Lord with his substance. By giving this priest of the most high God, a tenth of the spoils of his enemies, Abraham promoted the cause of God. He enabled Melchisedec to bring forth bread and wine to satisfy the wants of the needy. A tenth of the spoils must have amounted to a large sum.

But it was the practice of all the ancient patriarchs to exercise the priest's office in their own families. Abraham built altars wherever he removed, on which he offered sacrifices to the most high God. He seems to have performed the service of circumcision, himself, upon his household, according to God's command. Abraham certainly acted as priest when he offered up his son Isaac, upon the altar according to the command of the Almighty.

And Isaac, likewise, acted as priest in blessing his sons, Esau and Jacob. Herein he imitated Melchisedec and Abraham. Hence the propriety of Abraham's giving Isaac all that he had, when he was about to die. He knew Isaac would make a good use of it. He had not withheld this beloved son from God, when he was called to offer him upon the altar. And it was in this promised seed of Abraham, from whom Christ was to come, in whom all the nations, kindreds, and families of the earth were to be blessed.—There was no other person so worthy to be trusted with all his property, as Isaac. Abraham's other sons, by Hagar, and Keturah, seven in number, had gifts given them, and they were sent away from Isaac, while Abraham yet lived, eastward into the east country. Here we see Abraham's works corresponding with his faith. He believed what God had promised respecting Isaac, therefore he gave him, as we should say, all his real estate.

We sometimes hear people profess to be believers in the Abrahamic faith. Why should not such people imitate Abraham's works? Abraham gave the tenth of his spoils to Melchisedec priest of the most high God. And all his real estate to his child of promise, who was a true believer, and who would use the great riches of his father so as to promote the glory of God, from whom they all proceeded.

Perhaps some would object to people's giving a tenth part of their gains, to promote religion, and to intrust it to the priests of the most high God, but not so did Abraham.—He loved God and realized that all his wealth was derived from him. He consecrated all his property to the service of his Almighty friend, by giving it to Isaac, who was a most devoted servant of the most high God.—Abraham did not admit his son by the bond woman, which was born after the flesh, to be heir with the son of the free woman.—Nor would he divide his property equally among the sons of his concubines, but sends them away, with comparatively a small portion.

So now, in this age of the world, who can reasonably object to any man, who is about to leave this world, making that use of his

property, which he judges will most promote the glory of the giver of all things? If rich men have those connexions or heirs who he apprehends will squander or misimprove his interest, were it left to them, may he be faithful in using his property so as to do good? Would not those persons be willing to be trusted with the same wealth, which he complains is intrusted to others? May it be a spirit of envy that induces some people to find fault, that property is given to promote the cause of God. Why did Job complain that the ornament was wasted upon Christ? Was it not that he was a thief? He plead that it might be given to the poor. Not that he cared for the poor, saith the sacred writer, but he had the bag, and had what was put therein.

The first Christians sold their possessions and brought the money and laid it at the apostle's feet. Paul counted all as loss for Christ. And why should not Christians cheerfully do much for him, who was rich but for their sakes became poor, that through his poverty may become rich in faith and heirs of eternal glory.

#### [For the Christian Intelligencer.]

#### REMARKS ON HEBREWS IV. 9, 10.

TEXT. "There remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his."

It is believed by many, and is contended by an ambitious Clergy, who are ever on the alert, to avail themselves of any popular sentiment calculated to bring money into the *Lord's Treasury*,—that it is into their own Coffers, that "the author and finisher of our faith," abrogated that section of the divine law which designates the seventh day to be observed as a Sabbath of rest.

The passage which heads this article is frequently adduced to support this sentiment and also as proof, that our Lord, (or his apostles by his authority) substituted the first day of the week for the seventh, to be observed by Christians as their Sabbath of rest.—"The son of man is Lord of the Sabbath,"—and when it shall be shown, that he has made, or has authorized others to make, this supposed change, it will in some measure justify the attempt now making by the before named Clergy, to coerce a nation of freemen to bow at their footstool on the first day of the week.

I shall endeavor to offer a few remarks calculated to show, that the author of our text was not treating of a change of Sabbath.

Were we to admit that by rest he intended cessation from labor on the first day of the week, how, I ask, should we reconcile his conclusion with his principles? He says in verse 4 that "he (Moses) spoke in a certain place of the seventh day on this wise.—'And God did rest on the seventh day from all his works.' Again in verse 8, 'if Jesus (Joshua) had given them rest, then would he (David) not afterwards have spoken of another day?' 'There remaineth, therefore, a rest to the people of God,' &c. Could a more illogical deduction be made from the fact, that God, the Creator of all things, and also Jesus the Redeemer of men, finished their respective works on the sixth day of the week and rested from them on the seventh, than that "there remaineth therefore a rest to the people of God," not on the seventh, but on the first day of the week? Again, learned theologians, if I understand them, predicate their supposed change of Sabbath upon the fact that our Lord arose from the dead on the first day of the week. If St. Paul was (as they contend) advocating this change, how shall we account for the fact that he did not predicate it upon the same ground? So far from doing this, he has not even once in his address to the Hebrews, spoken of the resurrection of our Lord on the first day of the week, in connexion with that rest, which he says, "we which have believed do enter into." This omission of the only argument in favor of a change of Sabbath, that could be even plausible to a people accustomed to reverence the day on which "God rested from all his works," appears to me to amount to something more than *presumptive* evidence, that he was not treating of such change.—On reference to the epistle to the Hebrews, it will be seen that the author has devoted a large portion of his letter, to a discussion of the ceremonial law, and the purpose for which it was instituted, and that he has labored by arguments drawn from their own Scriptures, to convince the Jews, that the observance of the rituals of the Ceremonial law was a service then no longer acceptable to God; and assigned the reason why it was not,—viz. that Jesus by his one offering for sin had forever perfected them who were sanctified.—"made an end of (sacrifices for) sin, and brought in an everlasting righteousness." Those who believed in Jesus ceased from their own works (sacrifices, &c.) as Jesus did from his, when he delivered them from the curse of the law. This, Mr. Editor,—appears to me to be something more like the rest to which the apostle says "there remaineth to the people of God,"—than does the one *pious Clergy* now contend the United States mail ought to enter into upon the first day of the week.

#### FRANKFORT.

#### [For the Christian Intelligencer.]

#### THOUGHTS ON ENDLESS MISERY, NO. 1.

BR. DREW.—Another consideration which I would urge against the doctrine of eternal torment is—the best feelings of mankind revolt at the thought of such a doctrine. It is impossible for real Christians to regard it with complacency—they cannot reflect upon it and be happy.

The powerful exertions which are now making by the orthodox, as a body, to prevent the fate which that doctrine asserts, go directly to prove that their feelings and hearts are far from being reconciled to it. If they are sincere, and honest in their professions of regard for the welfare of souls, if they are in no degree hypocritical in their professions, then assuredly their exertions go far to substantiate the proposition, that they do not and cannot feel reconciled to the doctrine which consigns a portion of the world to immortal pains and ceaseless despair. Nor do they pretend that the doctrine is viewed by them, without painful and heart-rending emotions. Such a hostility do they manifest towards it, caused by the anguish of their hearts while contemplating its dreadful nature—and the consequences resulting from it, that they not infrequently aver, that they would be burned at the stake, or have their joints dislocated upon the wheel—or be sawn assunder and cut off from the earth forever—could they be a mean in the hand of God, of rescuing one poor soul from the immortal pains of an endless hell.

We suspect they are sincere, and if they be, what reason have we to suppose, that they



## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 26, 1830.

The Legislature of this State adjourned *sine die* on Friday last, having been in session ten weeks, the first five of which were spent in attempts to organize the several branches of the government. Such a state of things as has existed in our Legislature this winter we believe was never known before, and for the honor and peace of the State we trust may never occur again. But we forbear all comments. The close of the session was in character with the party conflicts of the first five weeks. The members of the Senate politically opposed to the President of that body, voted against offering the customary thanks to the presiding officer, and those of the House belonging to the other party declined uniting in a vote of thanks to the Speaker. The votes, however, in both branches were carried. The question of paying the gentlemen who were chosen by a Convention to fill the vacancies at the Senate board from the Counties of York and Washington, also called up party friendships and hostilities. The House passed a resolution to pay them from the time of their election till the end of the session, but the Senate refused to pay them for any time; and in this disagreement nothing could be done. No those gentlemen got no pay.

CONGRESS.—The question as to the Georgia Indians engages the serious, if not angry deliberations of Congress. We think it will be settled by asserting the claims of Georgia, and inducing the Indians to retire west of the Mississippi. A bill authorizing the payment of the Massachusetts Claim has been reported in the Senate without amendment. Mr. Frelinghuysen of New Jersey has introduced into the Senate a Resolution to prohibit the transportation of the mails on the Sabbath, on the ground that no Legislature can rightly resist the claims of a divine Institution. But what is a "divine institution"? Why, Congress must decide this question. In settling questions pertaining to the divine Law, Congress will soon find business enough. They will need Dr. Ely as first Archbishop of the Realm to instruct them how to decide on religious creeds and observances. A bill has passed the Senate providing that no foreign coin shall be a legal tender for the payment of debts.

In the House, propositions to modify the tariff occupy the principal part of every morning. Mr. Anderson of this State has delivered an able speech on the subject.

The minority of the Committee in the U. S. House of Representatives, who dissented from the Report of Col. Johnson, published in our last, consists of only one member—Mr. McCreery, of Pennsylvania. His report has been published. It goes upon the ground that this government should acknowledge the first day of the week to be the Sabbath, because all other christian nations have done so. If this reasoning be correct, he should have followed it out and maintained that in this country church should be united to state, inasmuch as it is so in all other christian nations. The reasoning too, might be carried much farther—even to the fulfilling of all the anti-republican desires of the orthodox. They can find authority enough for using halberds, gibbets, racks and stakes in all other christian nations.

Gov. Pierce, of New Hampshire has appointed Thursday the 1st day of April for public Fasting and Prayer; Gov. Tomlinson, of Connecticut has appointed Friday the 9th for the same purpose. In this State and Massachusetts, Fast day will be on Thursday the 8th. We think that the executives of the several New-England States should make it a point to agree on the same day for Fast and Thanksgiving. There are many reasons why this is desirable.

The Jews are expecting that their promised Messiah is about to appear in Jerusalem; and so strong is their confidence in this respect, that thousands of Jewish families from Europe and Asia have already proceeded to Jerusalem to fix their residence there in anticipation of this event.

The City Corporation of Boston have unanimously invited the Hon. Josiah Quincy, President of Harvard University, to deliver the Centennial Address in commemoration of the settlement of Boston, Sept. 17, 1630. President Quincy has consented to comply with the invitation.

Cont. Porter has been nominated by the President of the U. S. Consul General to the Barbary States, in place of Mr. Lee, whose nomination has been unanimously rejected by the Senate. Mr. L. was appointed and sent out last spring. He is now in Algiers.

Mr Sparks has disposed of the proprietorship of the North American Review to Hon. Alexander H. Everett, late Minister of the U. S. to Spain, by whom it will hereafter be conducted.

Our thanks are due to Mr. Sprague, Senator, and Mr. Evans, Representative, in Congress, for recent favors.

The ice in the Kennebec broke up as far down as Hallowell last week, at which place it stopped. The weather becoming somewhat colder the ice remains stationary. On Monday night and Tuesday we had a fall of three or four inches of snow—it did not long remain however.

The U. S. House of Representatives have passed a Joint Resolution to terminate the present session on the 17th of May next, eight only voting in the negative. The Senate will, doubtless, concur.

The Washington Telegraph, says "The debate in the Senate still continues." We are thinking less of the waste of public money than of the loss that must accrue to the individual bookseller who issued proposals some weeks since to publish the whole of the debate in a single volume at a fixed price.

A letter from Washington states, "that the friends of the Sabbath, (it should be Sunday) intend to discuss the great and interesting question involved in the petitions and remonstrances on that subject in both houses of Congress."

An eagle recently attacked an old gentleman named Cole in Gloucester, probably thinking his bald head something eatable.—Mr. C. and another person slew the bird. It measured 8 feet across the wings.

## EASTERN CHRONICLE.

[From the Albany Argus.]

## ON THE CULTURE OF HEMP.

Soil.—The best soils for hemp are such as are deep, light, and abounding in vegetable matter, neither wet nor dry. Reclaimed well drained swamps, fine vein alluvion, and rich loams, are preferred. These permit the roots to penetrate freely, and to obtain an abundant supply of food. On lighter soils, as sands, the crop will be lighter, but the lint better; and on these it is best to sow on a grass ley.

Preparation of the ground.—If the soil is any way adhesive, the first ploughing should be given in autumn; and if inclined to be wet, it should be laid in ridges, to carry off the superabundant moisture. The ploughings and harrowings should be repeated till a fine tilth is obtained; and the number of these will depend upon the texture of the soil. A good preparatory crop is potatoes, well dunged, on a grass ley. Upon uplands, manures are advantageously applied, but best to a previous crop, which, if a hoed one, will free the soil from weeds.

The quantity of seed required depends on the quality of the soil and the object of culture: a rich soil requiring less than a poor soil, and a seed crop less than a lint crop. The lint is injured by the plants standing too close together. The fair quantity of seed is from two to two and a half bushels per acre. The seed should be fresh, and of the preceding year's growth. If intended for seed only, and put in with a drill barrow, less seed is required.

Time and manner of sowing.—Hemp is generally sown broadcast; but when the seed is the main object the drill method is better, as it enables the cultivator to gather the male plants with greater facility by passing between the drills; and, if necessary, to free the ground from weeds. Drill barrows may be had of Mr. James Rodgers, Water street, Albany, for ten or twelve dollars each, adapted to sow hemp, turnip, and other small seeds. A man with one of these will drill in from two to three acres in a day with ease, the ground being previously prepared and the surface rendered smooth. The usual time of sowing is about the first of May; and the process has been continued with success, especially upon light grass leys, till the middle of June. It should not be sown so early as to endanger the plants by frost, and not before the ground has become warm enough to favor a quick germination and growth. The seed should be covered with a fine harrow and then bushed, or what is better, rolled. As birds are very fond of the seed, care must be taken to prevent their depredations. Any crop that takes so large a burthen from the soil as hemp, must be exhausting; and it should not therefore be repeated on the same ground successive years, without manuring, or unless the soil contains an abundance of vegetable matter naturally, as is often the case in reclaimed swamps.

After Culture.—As the growth of the plant is rapid, and soon overtops the weeds, no after culture is required, except where it is sown in drills; when it is benefited by one or two clearings, which may be done with the cultivator, corn harrow, or hoe.

When the crop is ripe, which is known by its becoming of a whitish yellow color, and a few of the leaves beginning to drop from the stems, it is either pulled, or cut near the surface with a hemp hook or scythe, tied up in small bundles, and these set up in stocks and covered with a cap of straw to protect them from wet, which is as injurious to the hemp in this state as to hay. The hemp hook is fashioned like the sickle, but is much heavier, so that the operator is able to strike off with a blow what he can grasp in his hand. The scythe is well known among our Dutch farmers. The male and female hemp ripen at different periods, the first being nearly a fortnight ahead of the latter. If it is wished to have seed, or to obtain the finest quality of lint, the male hemp is pulled first and separately, after which it is secured in the way already described. When the seed is perfectly dry, it is either threshed on the spot, on large cloths, or taken to the barn for this purpose. Great care is required in removing it, to prevent the seed from wasting.

The newly invented hemp dressing machines, or some of them, receive the hemp when dry, and before rotting, and break it; after which it undergoes a process to separate the glutinous matter from the lint, analogous to rotting, in a more concentrated form. I have not seen any of these machines in operation, and can therefore give no opinion as to the economy of dressing the hemp in an unrotted state, and will therefore conclude with the process of water rotting, which is all important to the quality and value of the lint.

Water rotting.—This may be done in either natural or artificial ponds, six or eight feet in depth, and if of a clayey bottom the better. The small bundles, sometimes tied at both ends, are laid in alternate layers crossing each other, and timbers laid upon the pile so as to press the whole below the surface. The process of rotting requires four, six, or more days, according to the temperature of the water; and the hemp must be frequently tried, and taken out as soon as the fibre and lint will readily separate. The bundles are then taken to a smooth pasture, spread very thin, and frequently turned, especially if the weather is damp. When perfectly dry, it is rebound and boused. If the pond is not large enough to contain the whole crop at once, it may be put in several parcels, though it is not usual to water more than three or four times without renewing the water. The hemp is sometimes permitted to lay four or five weeks in order to bleach. When not preserved for seed, it may be placed in the pit as soon as it is pulled or cut. J. B.

THE MURDER OUT.—No one could have supposed, that when a bill was reported in our House of Representatives to incorporate the American Temperance Society, any thing more was meant than met the eye; any thing more desired by its members, than the possession of those privileges and powers which are ordinarily granted to similar institutions. If, however, we may rely on a statement of facts, made by a member from Barnardston, during the discussion before the House, the authors of the bill are not quite so disinterested and honest in their intentions as they appeared to have been at first sight. Under the pretence that there was nothing sectarian in the object, the Agent of the Society went to Cambridgeport and procured subscriptions from all denominations. Having done this, having made sure of their money, he avowed the title to the society to be 'The Evangelical Congregational Temperance Society,' thus

distinctly exhibiting its sectarian design. The speaker had also been informed by an officer of the Massachusetts Temperance Society, that many of the petitioners in the present case, were members of the society before mentioned; and that the petitioners had formed a constitution which provided that none should be admitted members thereof but by a vote. This statement, we believe, remains uncontroverted.

The attention of the Legislature has been occupied from Monday till Thursday evening, of the present week, in discussing the merits of this question. The orthodox clergymen of the city, have, without an exception, attended through the whole of the debate; and every active member of that sect has been in requisition either as speaker, committee-man, or lobby expounder of the law and gospel. And what has been the result? The adoption by a vote of 175 to 64, that of an amendment on Thursday evening, providing, that any person, of whom this Society has received, or shall receive, the gross sum of \$30 or \$5 per annum, shall have a right to vote at its meetings. This gave a death blow at once to the hopes of the party of sectarians who had originated the bill, and who had determined thereby to exclude every denomination not of their particular belief. Its defenders were compelled to come forth and accept or reject the measure as it stood; and they chose the alternative to say, in behalf of the Executive officers of the institution, that they declined taking the bill with the amendment; and the same gentleman moved its indefinite postponement. Here they were destined to encounter a most humiliating defeat; for the motion to postpone was negatived by, yeas 65, nays, 150, and the bill was passed to a third reading divested of its sectarian and exclusive provisions.

The real object in truth, was to raise money and acquire power and immunity for the purpose of building up "a christian party in politics;" and the term "American Temperance Society," was but another name for orthodoxy, bigotry and fanaticism. The projectors of this bill, were willing to receive money from all classes of christians—even the unitarian, the universalist, and the catholic, if any there could be found among them disposed to lend a credent ear to their agents; but they intended to confine the good fruit of their labors to themselves; while they would take occasion to spread before the whole public an exhibition of their uncommon resources and great disinterestedness. "Once permit the liberal denomination to meet with us," said they, "and our ends would fail. They would first outvote, and then expose us." We cannot but rejoice in the passage of this bill in its present shape, inasmuch as its tendency will be to repress future attempts on the part of designing bigots to attain power and influence.—*Post Commentator.*

In his speech on the subject of printing the report on Sunday Mails, in the House of Representatives of the United States, Colonel Johnson held the following independent language:—

"Since I have been compelled to address you, let me ask what it is that renders the institutions of our country different from those of all others? It is that, in this free land, the thoughts of the humblest citizens are not to be manacled and fettered, nor punished, whether orthodox or not. Mine are not to be—and they never have been; they never shall be. In the faithful discharge of my duty, in such a cause as this, I care not, Mr. Speaker, for consequences. Were the whole universe arrayed against me, on a matter like this, I care not who is with me, or who is against me, so far as my own opinions and conduct are concerned. Numbers are not to intimidate me, or turn me from my purpose; I should remain, sir, as unchanged, standing alone, as if the whole human family, from the beginning of time down to the present day, flattered me with their applause. I trust, sir, the report may be printed."

NASHVILLE, (TENN.) March 2. Another dreadful explosion.—The steamboat Helen McGregor, Captain Tyson, on her way from New-Orleans to Louisville, stopped at Memphis on Wednesday morning last, 24th ult. and had been there about 25 or 30 minutes, when one or more of her boilers burst, with the usual dreadful consequences.—There were supposed to be on board 350 deck passengers, and altogether, including cabin passengers, &c. not less than 450 persons. Our informant, who himself was one of the cabin passengers, and was, at the moment of the explosion, on the plank, in the act of passing from the boat to the shore, is unable to say how many were killed and wounded, or to give the names of the sufferers. Capt. Tyson was injured, but not seriously. One of the engineers and one of the pilots were killed. It is feared that the number of those who were instantly killed or are likely to die of their wounds cannot be much less than 60. At least 30 persons are known to have been killed. None of those in the cabin were injured. The boiler deck was completely demolished and blown to pieces, and the bow was much shattered, but the hull did not appear to be affected by the shock.

Since the foregoing was put in type we received the Memphis Advocate of the 26th ult. containing a list of the killed and wounded, which we apprehend is not complete. Great havoc must have been made among the deck passengers, a considerable number of whom, as the crew were about shoving off the boat, had crowded on the boiler deck.

[The names of 16 persons are given, as having been killed. Among those badly wounded, is John Valentine, of Massachusetts.]

A serious charge.—One of the candidates for Governor in the State of Rhode Island is Dr. Messer, late President of Brown University. One of the Providence papers opposes his election, because he milks his own cows and retains a portion of the milk. The editor of the Boston Gazette thinks the candidate ought not to be blamed for that, as the salary of Governor in Rhode Island is so insignificant, that he must of necessity milk his own cows, if he have any, or do some other small business to enable him to support his station with dignity.

Appointments by the President, by and with the consent of the Senate. James H. McCulloch, to be Collector of the Customs for the District of Baltimore, in the State of Maryland, from the 1st day of March, 1830.

Thomas Turner, to be Collector of the Customs for the District, and Inspector of the Revenue for the Port of Georgetown, in the District of Columbia, from the 1st of March, 1830.

Piscataqua Bridge.—A portion of this bridge, being that part of it connecting the southern or Newington shore with Rock Island, extending from the arch about 400 feet south, was carried away by the force of the waters and a great pressure of ice, of about three acres in extent, in the afternoon of Monday last. The bridge has withstood the violence of the elements nearly 36 years—the building of it having been commenced early in April, 1794, after due preparation, and the first toll taken on the 25th of Nov. following. It is to be immediately rebuilt. *Portsmouth Journal.*

Gov. Ray of Indiana, informs the Legislature, in his annual message, that he has undertaken to prepare, at his own expense, and trouble, and will lay before the Legislature at its next session, a code of laws "which shall furnish the community with law, to enable the people to transact their ordinary affairs without common expense, trouble or necessity of taking lawyer's counsel."

The Upper Canada Legislature closed its session on the 6th inst. having passed the bill for a loan to complete the Welland Canal, and also a bill appropriating \$7,442. 10s. for the relief of persons who sustained losses during the late war with the United States. A bill was also passed making an appropriation for the repair of roads, and one for completing the Burlington Canal navigation.

Washington's birth day was celebrated at New Hope, Pa. by a bull bait of the most barbarous description. The lacerated animal was left at the stake over night, knee deep in mud, and his tormentors renewed their sport in the morning.

Fire.—A large three story brick building, in Vergennes, Vt. owned by Mr. Scott, of Boston, and occupied for stores, &c. was burnt on Thursday morning—\$8000 said to be insured on building and goods.

We learn from Washington, that a bill has been introduced in the House of Representatives, allowing to James Monroe sixty-seven thousand nine hundred and eighty dollars, in full of his claims.

The marriage of George Washington Lafayette to Mademoiselle Scorzio, daughter of an Italian author, was celebrated at the chapel of Mr. Barret, Consul general of the United States on the 17th of January.

Lord Graves, one of the Lords of St. Mary's bed-chamber cut his throat, in London the 8th, in a fit of delirium.

The Political Life of the Right Hon. Geo. Canning, from his acceptance of the Seals of the Foreign Department, in 1822, to his death, by A. C. Granville, Esq. late his Private Secretary, is in progress.

MR. DAVIES, of Portland, Bearer of Despatches to the Netherlands, arrived at Havre, in France, the 8th of February.

## MARRIED.

In Lewiston, by Dan Read, Esq. Mr. Washington Sprague, of Greene, to Miss Abigail Pettengill, of the former place.  
In Roxbury, Mass. Mr. James L. P. Orosk, of Boston, to Miss Mary A. T. Sweet.  
In Brunswick, Mr. John S. Simpson to Miss Catharine Skelld.  
In Exeter, Mr. Thomas Jefferson Hill to Miss Melinda Barker.  
In Cheshire, Samuel Cushman, Esq. of New-Gloucester, to Mrs. Betsey Locke.

## DIED.

In Worcester, Mr. Charles Griffin, late printer and publisher of the National Aegis, aged 27.  
In Waterville, Capt. James Burleigh, aged 45.  
In Littleton, N. H. Rev. David Goodall, aged 80.  
In Brewer, Miss Louisa, daughter of Mr. Isaac Bates, aged 20.  
In Boston, Mr. John Forrest, aged 53, late of Halifax; Dennis Fox, aged 33; Miss Garafina Mohaly, aged 13; Mr. Robert Knox, aged 75; Mrs. Mrs. Sophia Davis, aged 24.  
In Lewiston, on the 19th inst. JAMES MADISON PETTINGILL, aged 20 years and 6 months. During nearly a year's sickness of a lingering consumption, though exercised with much pain, he manifested remarkable patience and reconciliation of mind. He has left monuments in all his acquaintance who will long remember his amiable qualities, his pleasing manners and an example in all respects worthy to be imitated. He was firmly established in the doctrine of Universal Benevolence, and convinced his anxious friends that this divine truth is adequate to the support and comfort of those who heartily embrace it, even in the hour of death. As he drew near to the gates of the grave he manifested entire reconciliation to his approaching fate, addressed his weeping parents affectionately, and entrusted his brothers and sisters to honor their father and mother, to take the scriptures for their guide, obey the commands of God and to live virtuously and piously in this transitory life, then they would be prepared to follow him to "that unexplored country from whose bourne no traveller returns."—*Comm.*

## TO STONE MASONS.

SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may be required—said walls to have one face fair, to be laid in Thomaston Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh cut, no dark coloured stones to be used in the face of said walls—and the whole work to be neatly pointed. The walls will probably be from 5 to 9 feet in height, and from 18 to 30 inches in thickness. Proposals will state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is finished.

Proposals (post paid) will be received at the Arsenal in Augusta. August, March, 1830. 6w—13

## SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of christians within a few years, and the frequent additions now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of accommodating the greatest number. The place named by the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They support preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of it, designed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and as the public sentiment seems to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose.

The proprietors will cheerfully give a lease of the room for ten years, on condition that it shall be finished and fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:—1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.  
2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure instructors, superintend the School, &c. &c.  
3d. If more money should be raised than is expended in finishing the Room, it shall go to establish a permanent fund for the benefit of the Institution.  
Woburn, March 20, 1830.

are in fellowship, and at hearty agreement, with the doctrine embracing that dogma?—We have none at all.

Not believing that doctrine, of course Universalists are not exercised with those distracting fears, and dread forebodings which it naturally inspires in the human breast, yet we do not, and cannot view with complacency—any punishment, nor reflect upon, and contemplate any doctrine embracing such a sentiment, without emotions of pain and mental anguish.

The fact is, it is beyond the power of man—endowed with a quality of love, and a capacity for loving and feeling interested in the welfare of others—to view, and reflect upon this doctrine—without the most overwhelming and pungent grief. A belief, in it, has hurried many of the human family from this world to the next. It has detracted reason—caused thousands to reject the doctrines of christianity, and to disbelieve in the existence of a God—(taking it for granted that he possessed a principle of malevolence, which led him to suffer such an evil to come upon his rational creatures.)

The fact deducible from the foregoing considerations is this. There is a principle inherent in the breast of man which is entirely unreasoned to the infliction of endless punishment, nor does it require much discrimination to discover, that this principle is the most upright and correct one which is possessed by mortal intelligences. It is no doubt, that principle or spirit by which we are governed, and with which we are exercised when we obey the injunction—"Love thy neighbor as thyself." It is that spirit which influences us to attempt the amelioration of human suffering, and mental misery,—to extenuate the woes incident to this mortal state, and that prompts us to desire the lasting happiness and eternal well being of an intelligent universe. It is in fact an emanation from the great Fountain of benevolence and love.

It begets in the hearts of all, a desire for happiness and a dread of misery; an interest in the welfare of others; inspires a desire, and originates a hope in the breasts of good men, for the eventual felicity and salvation of all mankind—they feel constrained to pray and anxiously beseech our common Father that he would cause Divine truth to illumine the minds of men, that it might make them free indeed. All this is true.—Now we will suppose, that, when this mortal shall put on immortality, when earth's scenes shall be over, and the veil which hides from our view the events and transactions of eternity shall be rent asunder, and a world be inhabitants of an unchanging state—it should then be discovered by those who possessed those ardent desires for a world's salvation. Suppose I say, that they should then and there (themselves in Heaven) look from the height of perfect bliss, and behold their associates, their neighbors and friends, their children—parents and companions rolling amidst the scalding lava of vindictive wrath while God should declare from his majestic throne "From hell there's no redemption"—could they be happy? Would the joys of Heaven, the pleasures of Paradise delight them? O no! in distraction, and immortal anguish they would weep tears of blood, and utter groans—big with horror. The cup of Heavenly joy would fall from their pallid lips, and all Heaven would be a scene of wailing and lamentation—all bliss would be poisoned and—unnatural, by Him who suffered this awful calamity to obtain in Heaven, Cherubim and Seraphim would leave their high abode—descend to hell to raise a sinking world to Heaven. Such, I do, I must believe would be the effect of endless misery. We do, we must, love our friends, and fellow men; and when we love them, we cannot witness their misery and be happy. Impossible. Heaven is a place of perfect rest—hence endless misery is not true. B. B.

[From the N. H. Observer.]

## CAUTION.

Piscataqua (Congregational) Association of Ministers, Exeter, N. H. Jan. 20, 1830.

Letters having been received from several clergymen at a distance, containing statements and inquiries respecting Mr. Rosewell Messenger, a blind man, who was formerly settled in the ministry, in York, Maine, and then a member of this Association;—the undersigned were appointed a committee to publish the following statement concerning him.

A mutual council, composed of seven churches, four of them in Maine, and three in New Hampshire, all of them connected with this Association, was convened at York, in June 1813, "for the purpose of examining into, settling, and terminating complaints, tending to impeach the character of Mr. Messenger."

The Council represented in their result that immoralities were alleged against Mr. Messenger, several of which were, in their opinion, proved; and he was, by their unanimous vote, dismissed from his pastoral office, and pronounced "disqualified for the christian ministry."

It appears, from communications made to us, that Mr. Messenger has had the address in ingratitude himself, as a person of great sanctity, into the good opinion of christians unacquainted with his character, and has even found admission to the desks of respectable ministers in some sections of the country.

The object of this communication is to state to the christian public, that Mr. Messenger has not been in ministerial or christian standing with this Association since his dismission in 1813; and that we have no evidence of any improvement in his character.

In behalf of the Association,  
HUNTINGTON PORTER,  
JONATHAN WARD,  
JONATHAN FRENCH,  
ISRAEL W. PUTNAM,  
JACOB CUMMINGS,  
ISAAC HURD,  
Committee.

The printers of other religious papers it is hoped will insert the foregoing communication.

Yes,—we insert it agreeably to the above request—to do an act of kindness; though we should prefer not to have been requested thus to be the medium of exposing importers in the enemy's ranks.—Ed.

TO THE POINT.—The town clerk in a certain town, as the custom is, having published the bands of matrimony between two persons, was followed by the clergyman reading the hymn, beginning with these words:

"Mistaken souls who dream of Heaven."



## POETRY.

From the New-England Weekly Review.

## ON LEAVING HOME.

Away, away—my native vale  
I bid adieu to thee—  
Thy sunny glades, and lifted rocks,  
And blue streams dancing free;  
I go where other scenes than thine  
By other winds are fanned,  
Where eyes less kind will greet my own,  
Than in my native land.

The gale that wafes our vessel on  
And sweeps the bounding sea,  
Bears me away from hearts I love,  
And hearts that doat on me:  
Yes—yes the very breeze that blows  
Across my brow so bland,  
But stoops to kiss while hurrying me  
From my own native land.

The sun is in his ocean-grave,  
Beneath the lighted west,  
And twilight tinges up her shades,  
Along the blue sea's breast,  
Still with unwearied straining eye,  
Upon the deck I stand,  
And fix my gaze upon the mist  
That shrouds my native land.

Dim twilight fades—and Evening leads  
Her Spirits up the sky,  
And see, the glances that gild the wave  
From yon star's burning eye.  
That star—it has the same pure glance,  
And smiles as sweetly bland,  
Upon the boundless waste of waves,  
As on my native land.

But hearts are beating warm and high,  
That I have left behind,  
Whose deep affections with my own  
Are like young tendrils twined—  
But we have breathed the best sad word,  
And part the parting band,  
And they are happy, far away,  
In my own native land.

And now the cloudy shades of night,  
Are on the ocean's brow,  
And so around my lonely heart  
Sad thoughts are gathering now,  
But still I hail the clouds upon my sky,  
I see Haps' bright star stand,  
To cheer my soul, altho' I leave,  
My own dear native land.

Yet one more sigh before I part  
With all my heart holds dear—  
The winds have caught it—and the sea  
Has drunk my burning tear.  
Away—I cannot catch a glimpse  
Of the receding strand—  
One look across the watery waste—  
Farewell my native land!

FERANORZ.

## NO MAN IS GOOD BUT HE THAT IS HONEST.

Of all the virtues, justice is the best,  
Valor, without it, is a common pest.  
Pirates and thieves, too oft with courage graced,  
Show us how ill that virtue may be placed;  
'Tis our complexion makes us chaste and brave,  
Justice from reason, and from heaven we have,  
All other virtues dwell but in the blood;  
This is the soul, and gives the name of good.

## MISCELLANY.

## HAPPY EFFECTS OF TRUE FAITH.

One of the most striking illustrations of the happy effects of true faith that I recollect of ever witnessing, was in the venerable WILLIAM FARWELL, one of the early promulgators of the doctrine of God's impartial goodness in America, whose voice has cheered the inmates of many a log hut when the country was new, and whose spiritual songs have softened the death-bed agonies of many a departing soul. Never shall I forget the first interview I enjoyed with this worthy and spiritually minded patriarch in our Israel. It was at the meeting of the General Convention, in the town of Warner, N. H. September, 1822. The meeting was very numerous attended both by ministers of the word, and by brethren and sisters from that and all the adjoining States. It seemed to be truly a season of refreshing for all that were present. In the midst of the vast assemblage and general joy of that happy occasion, I could not but take very particular notice of this aged soldier of the cross, as the smile of heavenly triumph beamed from his countenance, and the tears of joy either trembled in his eye, or rapidly coursed down his furrowed cheek.

During a short recess between the deliberations of the Council and the public services of the sanctuary, I sought an opportunity of becoming more acquainted with this experienced and devotional man. After a few moments conversation, in which his whole soul seemed enraptured with the glorious theme of religion, I asked him the following question—"Brother Farwell, are you always as happy as you now appear to be?" "Why, yes, Brother S." said he, "I don't know but I am: I seldom have cause of unhappiness, and always have abundant reason to rejoice. My body is daily supplied and fed with the bounties of divine providence, and still better provisions are made for my soul; and how can I be otherwise than happy?"—"Well, were you always as happy as now?" To this second question he shook his head, and a momentary sadness overcame his countenance. "Ah, no, no, Br. S." said he; "very far from it. When I was a Calvinist and believed that nine tenths of the human family (and perhaps myself or some of my dearest kindred among them) would finally be doomed to the inconceivable torments of a never ending hell, the bitterest anguish filled my heart. When I looked around on my fellow beings, considering them as fore-ordained to endless woe—when I looked upon little children not more than three feet high, and believed them heirs of immortal misery—O, how my soul did tremble for the poor creatures! But now, blessed be God, I can see them all embraced in the arms of a Saviour's love—all heirs of God, joint heirs with Christ, and candidates for immortal joy and endless life; and this satisfies my anxious mind and fills my soul with rapture." The big tear started in his eye, as the last sentence dropped from his lips. And ah, thought I, there is a good reason why you should be happier now than formerly.—The feeling and pathetic manner in which he spoke of his change of views and consequent increase of happiness, is at this moment as fresh in my mind as if it were but yesterday.

There was much truth and justice in the remark concerning Br. F. made on this occasion by Br. S.—"Ah," said he, "that good old man! he lives—he does not merely stay—he has lived these many years—he lives in the doctrine, and by the doctrine;" he lives the doctrine itself that he believes.

At the close of that interesting session, (a season I shall long remember with joy and gratitude, as it was the first of the kind I had ever attended,) Br. Farwell was called on to make the closing prayer. In this exercise he seemed to feel more than ordinary unction. He recounted the trials, labors and hardships through which he had been called to pass in his younger days—when he wandered alone through that region, despised, reviled, persecuted, with no fellow laborer to assist him in proclaiming a world's salvation—when but here and there one dared to hear the glad tidings of Universal grace, and still fewer felt disposed to open a hospitable door to entertain the heretical stranger. He led our minds along with him to contemplate the little band, that was once so small and so much despised, in the progress they made and the number of believers that were yearly added to them till the time had now arrived in which thronging multitudes listened with rapture to the many voices that now proclaim through our land "good tidings of great joy which shall be unto all people." He alluded to the large and happy meeting on this occasion—and as he fervently poured out his supplications for the blessing of God to rest upon the ministers of the word, upon our Zion at large, and on the world of mankind, he seemed prophetically to anticipate his own speedy removal from his brethren and the shores of mortality, and that this was the last General Convention he should ever attend till he should meet his brethren in the Grand Convention above the skies—he could now leave the world contented, and like Simeon, "depart in peace," his eyes having seen the salvation of God. Never before did I hear a prayer offered in which all present seemed so fully to share, and to catch its deep and rapturous devotion. There was scarcely a dry eye to be seen in the whole assembly—and many even "sobbed aloud" in their "fulness of heart."

This was, as he anticipated, the last meeting of the General Convention he ever attended. The next autumn, he completed his earthly pilgrimage and closed his eyes on this world forever. He departed, however, as he had long lived, with a song of triumph in his mouth.

Evangelical Mag.

## EXTRACT FROM A FUNERAL SERMON.

What other friend has watched like a mother, over the helpless and uneasy hours of sickness—borne with its petulance—ministered to its infirmities—soothed its pains, and smothered its feverish pillow? Where are the friends of our prosperity when the evil days come, and the years draw nigh in which we must say, we have no pleasure in them? When the clouds of misfortune descend, and poverty and want overtake us—when the heart is sick with the fulfillment of hope, and the spirit droops over its blasted expectations—when the cup of life is poisoned by mischance or guile—when the storm hath no rainbow, and the midnight no stars—where then are the flatterers of our cloudless skies and our sunbright hours? When the schemes of our earthly ambition fail, and the hiss of the multitude follows our downfall, whither have they departed?—Where is the shadow that attended us, when the sun hath veiled his beams?—Where are the summer birds, when the voice of winter sighs in the leafless forests? Alas! it is too often but interest—or convenience—or habit—or fashion—that preserves the friendship of mankind.

But the attachment of a mother, no change of fortune, no loss of influence, not even the loss of character, can destroy. As the triumph of her children is her own, so is their downfall and their dishonor. Her heart bleeds for them instinctively—her tears flow unbidden for their sorrow. Her eyes follow them while present, and her soul goes with them while absent. With patience that never tires, and self denial that never ceases, she cheerfully sacrifices for them her own comforts and pleasures. Her sympathy is felt, not obtruded; her consolation is never officious, and always soothing to the spirits; her friendship is unalterable in life, and strong in death—and she breathes her last sigh in a prayer for the welfare of her children.

Remembrance hovers over every incident, in those calm and blissful days, when her presence gave life to its charm. That affection which turned aside the arrows of misfortune—that gentleness which alleviated the pang of distress, that tenderness which smothered the pillow of sickness—that hand which held the aching head of pain—that piety and sanctity which kindled in our hearts the pure flame of devotion—those smiles which beamed upon us, and ever the brightest when the world was frowning—and that unalterable love which supported us amidst its unkindness and ingratitude—can these ever be forgotten?

"And the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him."—1 Sam. v. 4.

Several things have for some time been considered rather strange, and hard to be accounted for. Orthodoxy, which in former times carried its head so very erect and gracefully; and could see every thing so plainly, that even light was unnecessary to its seeing all things, could hear so

quickly that it could plainly distinguish cases where there were no sounds, and could speak with an eloquence that no mortal could understand, seems of late to have no head, sees nothing, hears nothing, and says nothing! In former times too, this famous idol could use its hands, both right and left, with an astonishing activity, and whoever had the temerity not to pay him the highest honors was sure to feel their weight and that most severely. But for some time this idol seems to have no hands; it can do nothing; and people can walk past it without paying it the least respect, and he raises not a hand against them! Yet there seems to be a bulky mass of something that has neither head nor hands, which, perhaps, we may call its stump.

Now the reason of this, so great a change, is, the Ark of the covenant of God has been brought near to this idol, and he has fallen before it. H. B.

## CONCLUSIVE ARGUMENTS, IN FAVOR OF THE SALVATION OF ALL MEN.

"With respect to the salvation of man, one of the three following positions must be taken by every consistent logician; for we cannot think of a fourth that would be likely to be taken by any one.

"1. God would save all men, but could not; or 2. He could save all men, but would not; or 3. He can save all men, and will save all men.

"If we adopt the first hypothesis, and say he would save all, but could not, we rob him of one of his most glorious attributes, viz. Power; for this position supposes a lack of power, as the only reason why his will is not accomplished. If we adopt the second hypothesis, and say he could save all, but would not, we rob him of another darling attribute equally glorious and more endearing than power, viz. Goodness or a benevolent disposition towards mankind; for this position supposes a lack of goodness or benevolence in God towards his creatures, as the only reason why they are not saved. But if we adopt the third hypothesis, and say he can save all, and will save all, his Goodness to be omnibenevolent, his Wisdom to be omniscient, and every other amiable, glorious and perfect attribute to be possessed by him in infinite fullness and perfection. And so by reversion, if we allow that Deity is possessed of every perfection, I see no way of avoiding the conclusion that he both can and will save all mankind with an everlasting salvation through Jesus Christ our Lord.

A strong prejudice appears to run among the Burmans, not only against all deformities, but against those laboring under incurable diseases, and even against such as have been accidentally mutilated. There is an indescribable mixture of caprice, folly, and inhumanity in the different modes in which this is evinced. One who has lost the sight of both eyes is forbidden to enter the palace enclosure; but if he has lost one eye only he may enter. The dumb are also interdicted from the privilege; and the loss of an ear or nose is a sufficient disqualification of the same honor. The loss of any limb, even in action, and when defending the rights of his sovereign or country, deprives a Burman of the right of entering the palace enclosure, and is attended with the inevitable loss of court favor and preferment. It would be no invidious deduction from these facts, to say that the religion and customs of the Burmese prisoners who were wounded in different actions with us, and refused to suffer amputation, or tore off the bandages and bled to death after it was performed. One young man, who had submitted to the operation, mistook the nature of it altogether, and conceiving that it was our peculiar mode of treating prisoners of war, with the passive courage and disregard of life so frequent with the people of the east, presented the sound leg also for amputation.—Crawford's Emb.

NEW AND OLD STYLE.—The new style of commencing the year on the 1st of January, was adopted in France 1564; in Scotland 1600, and not long after in Denmark, in Holland, Protestant Germany, and in Russia 1700; in England 1752, and last in Sweden 1753. Peter the Great celebrated the event in his dominions by a jubilee of seven days. The Christian Era he first introduced there 1725; but, in deference to the English mathematicians, he declined to omit the surplus days, so that by the addition of another day since the close of the 18th century, the Gregorian is at present in advance of the Russian calendar twelve days, a variation which is expressed thus,—1st January, 1830—20th December, 1829, and recognized throughout Europe.

BOASTING.—A man boasting of his honesty, is generally a rogue—of his courage, generally a coward—of his riches, generally not wealthy—of democracy, generally an aristocrat—of his intimacy with great men, generally despised by those who he may chance to know—of his wit, popularity, and high standing, always a fool.

WILKS AND GARRICK.—Wilks one day asked Garrick, "what he called honesty?"—"What is that to you," said the Roscius, "meddle with things that concern you."

NICE DISCRIMINATION.—"I'll send you my bill of fare," said Lord Bolingbroke, trying to persuade Dr. Swift to dine with him; "Send me your bill of company," was Swift's answer.

SYMPATHY.—Where the sympathies of the heart have not been encouraged to expand, no cultivation of the understanding will have power to render the character eminently great or good.

## PROSPECTUS.

MARSH, CAPEN & LYON, propose to publish a Periodical work, entitled  
**THE UNIVERSALIST EXPOSITOR;**  
and in pursuance of this purpose, they have engaged  
HOSEA BALLOU, and HOSEA BALLOU, 2D. AS  
EDITORS.

While so many Universalist Papers are already in circulation, what is the need, it may be asked, of another publication on their plan? We answer, None; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to perform, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all purposes. The subjects, and those of high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered, like other newspapers, to "perish in the using." And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, as a safe depository for the more laborious Essays, for systematic Disquisitions on doctrine, and for occasional Reviews of such Works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of

Disquisitions on several points of Biblical Literature; Critical Interpretations of Texts; Explanations of Scriptural Phrases and Subjects; Doctrinal Discussions; and Expositions, both illustrative and historical, of Religious Truth in general.

Such are its principal objects. It will, however, contain, when occasion shall demand, Reviews of Religious Works, and, at times, such sermons as shall be judged of lasting, as well as of immediate interest.—The embellishments of Poetry will not be wholly neglected; of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and the style at once plain and engaging. How far it will attain to these excellences, remains to be proved. Of its typographical appearance we may promise with more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this country. And we indulge the hope that the execution, both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, our work may be the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the world.

## CONDITIONS.

I. The UNIVERSALIST EXPOSITOR will be published in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and with Small Type.

II. It will be published on the first of every other month, making six Numbers in the course of the year, at Two Dollars per annum, payable on the delivery of the first number.

III. The first Number will appear on the first of June next, if sufficient encouragement is received.

IV. Any person becoming responsible for six subscribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage sufficient to enable them to pay for such original communications as shall be received and inserted.

Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is devoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CAPEN & LYON, 362 Washington-street, Boston.

Feb. 1830.

ELIAS THOMAS.

Treasurer of the State of Maine.

March 17.

## SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek Languages. Terms of tuition from \$3 to \$4.50 per quarter.

GEO. C. WHITNEY.

Gardiner, March 10, 1830.

2mo

## JOURNAL OF HEALTH.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L COLMAN, Portland, agent for Maine.

Jan 5.

## THEOPHILUS P. CHANDLER,

ATTORNEY AT LAW,

GARDINER, (Me.)

(Office near the Bank.)

Dec. 1, 1829.

49.

## STATE OF MAINE.

COUNTY OF KENNEBEC, ss.

At a Court of Probate held in Augusta, in and for the said County of Kennebec, on the second Tuesday of March, (being the ninth day of said month) A. D. 1830.

A Copy of the last Will and Testament of JAMES SHAFER, of Portsmouth, in the County of Rockingham, and State of New-Hampshire, Esquire, deceased, together, with a copy of the Probate thereof, under the seal of the Court of Probate in and for the County of Rockingham, aforesaid, where said Will has been duly proved and allowed, has been presented to me, the Judge of Probate, in and for said County of Kennebec, by John Fisher Sheafe, one of the Executors therein named, who avers, that said testator had estate in said county of Kennebec whereon the same Will may operate, and desires that the same will be filed and recorded in the Probate Office for the county of Kennebec, pursuant to the statute in such case made and provided.

WHEREUPON I DO ORDER, that the subject of said application of said James Fisher Sheafe, be considered at a Probate Court to be held at Augusta, in said county of Kennebec, on the second Tuesday of May next, at 10 o'clock, A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicle, printed in Gardiner, in said county of Kennebec, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the premises.

Given under my hand at Augusta this ninth day of March, A. D. 1830. H. W. FULLER, Judge.

Attest, W. EMMONS, Reg'r.

Copy, Attest, W. EMMONS, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the County of Kennebec, deceased, testate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

BENJ. B. MURRAY, Exec'r.

Greene, Jan. 11, 1830.

## TO PRINTERS.

FOR SALE at this office a second hand Ramage Printing Press. March 11.

## PRINTING

Of all kinds executed with neatness at this Office.

## KENNEBEC TAVERN,

South Side Market Square, Water Street, AUGUSTA.

THE subscriber respectfully informs his friends and the public generally, that he has taken the above well known establishment, lately occupied by G. W. PERKINS, Esq. where he solicits their patronage. In addition to the house as heretofore occupied, he has connected the large room in the front part of the building lately occupied by Capt. W. E. HARRIS, as a store, and the whole is fitted up in a handsome and commodious style, and furnished with entire new furniture. Its location renders it very convenient for the gentleman of business, and pleasant for the traveler; and from the improvements which have been made, and the attention which will be paid to his customers, the subscriber feels justified in anticipating a share of public patronage.

BOOKS of all the States arriving in this town are kept at the Bar, where those who wish to take passage in either can enter their names, and the driver will be notified without further care or trouble to the passenger. Any information relating to Stages or Steam-Boats will always be given with cheerfulness.

Augusta, Jan. 1830. W. F. BROWN.

## NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business, as the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woolen Clothes, Colouring Silks and Grapes, and dressing, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.

N. B. Satisfaction given or no pay received. DANIEL H. JOHNSON.

Gardiner, March 18, 1830.

## WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to

EBENEZER STEVENS.

Mountville, March 1, 1830.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.

Augusta, March, 10, 1830.

## HAYNES &amp; WEBSTER'S SPEECHES.

THE celebrated Speeches of Messrs. HAYNES, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELTON, at the Gardiner Bookstore, March 10.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1829.

## COPARTNERSHIP.

GEO. EVANS AND EBENEZER F. DEANE, Counselors and Attorneys at Law,

HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.

Oct. 1829.

## CHRISTIAN INTELLIGENCER.

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Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscription, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all copies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the direction of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.

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